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A
S P E E C H

Deliver'd to the
Worshipful and Ancient Society of
Free and Accepted Masons.

At a Grand Lodge, Held at Merchant's-
Hall, in the City of T O R K, on St. John's
Day, December the 27th, 1726.

The R I G H T W O R S H I P F U L
Charles Bathurst, Esq;
Grand-Master.

By the Junior Grand-Warden.

Olim meminisse Juvabit.

T O R K: Printed by Thomas Gent, for the
Benefit of the L O D G E.

A
S P E E C H

Delivered to the

Worshipful and Ancient Society of

Free and Accepted Masters

At a Grand Lodge, Held at Newmarket,
Hall, in the City of YORK on St John's
Day, December the 27th, 1786.

The Right Worshipful

Charles B. Smith, Esq;
Grand-Master.



By the Junior Grand-Warden.

Oliver Kesteven, Junr.

YORK: Printed by Thomas Gent, for the
Benefit of the LODGE.



To Daniel Draper, Esq;

Dear Brother !



HAT this Discourse sees the Light, is chiefly owing to your Candid Reception of it at the Rehearsal. I can no where therefore pitch upon a Patron more interested (I may say) in its Protection. A superior Command has since wrung it from me ; and, as I hope you will bear me Witness, with Reluctancy enough. I am sorry to say, that I am afraid the Lodge has trusted too much to your Judgment, tho' that exceeds mine, as far as an Extempore Harangue can a studied Speech.

Since I mean it entirely for the Good of my Brethren, I am no ways in Pain what the rest of the World shall think of it : Because we all know none

Epistle Dedicatory.

but a Mason can thoroughly understand it. It is hard, we have but a Negative to all the Invectives daily bestowed upon us; and yet as Mens sibi conscientia recti, Silence is the best Way of answering those angry Sophisters, who because they cannot unloose the Knot, wou'd gladly cut it asunder.

And now, I, as the Lodge's proper Officer, am order'd, in this Publick Manner, to return you their unfeigned Thanks for the great Honour you have twice done them. And I shou'd very much wrong their Trust to neglect it. I shou'd now, also, go on, according to the constant Practice of Epistles Dedicatory, to say some very fine Things without Sense or Meaning. But as Flattery is no ways inherent to Masonry, as a Brother pardon me, if I only say this: That we know a Genius, which, were it plac'd in a proper Station for its Exertion, deservedly its due, might not only be a Credit to the Fraternity in particular, but an Honour to our whole Country;

“ And stand the Foremost in the Rank of Fame.”

I am (S I R!) Ever Cordially Your's.





Right Worshipful Grand-Master, and Brethren,



O U, Sir, and all of You know, that I have had the Honour to bear the Office of one of the Grand-Wardens to this Society for this last Year ; and by that Office, I am not only particularly oblig'd to take Care, that, during my Administration, neither the Revenues, nor the *Arcana* of the Lodge, be either embezzl'd or expos'd to vulgar Eyes ; but I do think it also my Duty, before I resign my Place, at least, Sir, since I have your Commands for it, to remind you of some things, relating to Human Society in general, as well as to this our most antient L O D G E in particular.

H O W unequal a Task I have taken upon my self, will, I am afraid, but too evidently appear by the Sequel. A young Brother pretending to dictate on Two such sublime Subjects to older and wiser Heads than his own, can admit of no Excuse, but that I have just now mention'd. I wou'd not in this be thought to derogate from the Dignity of my Office ; which, as the Learned *Verstegan* observes, is a Title of Trust and Power ; *Warden* and *Guardian* being synonymous Terms ; yet as You are no Strangers to Publick Assemblies, and cannot but observe the Awe they often strike on such as are oblig'd to exert any Talent before them, this *First Essay*, howsoever wrote or deliver'd, I hope will neither discredit my Person, nor my Office. It has been said, by one that knew it well, That one wou'd think there was some Kind of Fascination in the Eyes of a large Circle of People, darting all together on one Person, which has made many a brave Fellow,

low, who has put his Enemy to Flight in the Field, tremble, in the delivering of a Speech before a Body of his Friends at Home. Whatever will be the Event of this, I hope the good Design I do it with, shall, by the Candour of my Brethren be admitted for an Excuse, and in some measure compensate for the Loss of Time, which I doubt not might be much better employ'd on this important Occasion.

HUMAN Society, Gentlemen, taken in general Terms, is one of the greatest Blessings of Life. For this End Speech and Language was given us, which does so sublimely distinguish us above the rest of the Works of the Creation. The different Empires, Kingdoms and Commonwealths in the Universe, are only so many Greater or Lesser Communities, or Societies of Mankind, collected together; and, for the most part, have invented the Laws and Language they now speak, and are govern'd by. Society has Harmony in the very Sound of the Word; but much more in the Application of it: For 'tis to it we owe all Arts and Sciences whatsoever. To this End, all Schools, Seminaries and Colleges were erected by our wise Progenitors; not to mention these numberless Noble Edifices set apart for Congregated Societies in Divine Worship. How useful this of our own has been in these Remarkable Particulars, I shall have sufficient Reason to speak of in the Sequel.

*Et adde tot Egregias Urbes operumque laborem,
Tot coniecta manu Præruptis oppida Saxis. — Virg.*

BUT when we come to view Society, and its Usefulness in a nearer Perspective, we shall find it magnify upon us prodigiously, and requires a Pencil more delicate than mine to draw it in Perfection; I shall confine my self therefore to a few slight Touches, which even from my Hand may perhaps give some Idea of the Beauty of the Whole.

'TIS a Maxim indisputably true, That we ought to read Men as well as Books. What an unsociable Animal is a Learned Pedant, who has shut himself up all his Life with *Plato* and *Aristotle*? For 'till the Dust and Cobwebs of his Study are brush'd off on him by Conversation, he is utterly unfit for Human Society.

A GOOD Genius can only be cultivated this Way, but lies like a Rich Diamond, whose Beauty is indiscernable 'till polished.

GOOD Manners, the chief Characteristick of a fine Gentleman, is only attainable this Way. For we learn by seeing how odious a Brute is, to shun Brutality.

GOOD Sense, which indeed is a Genius, yet can no way be so readily improv'd, as by frequent observing in good Company Nonfense and Ribaldry exploded.

IN fine, neither our Health nor Wealth would suffer by it, but be both of them increas'd and amended, did not the pernicious Custom of drinking too deep, which we of our Nation too much indulge, invert the Order and OEconomy of all Society. There is no Conversation to be kept up in the World, without good Nature, or something which must bear its Appearance, and supply its Place. For this Reason, Mankind have been forc'd to invent an Artificial Kind of Humanity, which, as a great Author has defin'd, is call'd *Good Breeding*. But when both these have their Foundations sapp'd by an Inundation of Liquor, Ruin and Desolation will undermine and lay waste that Glorious Seat of *Reason*, which the Divine Architect has, above all others, honour'd the Human Constitution with.

THE most ingenious Author, that ever liv'd, has made a pretty Observation on the different Humours that Drink produces in an *English* Society. He says, they proceed from the different Mixtures of Foreign Blood that circulates in us. *We sit down, Indeed, says he, all Friends, Acquaintance and Neighbours; but after two Bottles, you see a Dane start up, and swear the Kingdom is his own: A Saxon drinks up the whole Quart, and swears he will dispute that with him: A Norman tells them both, He will assert his Liberty; and a Welshman cries, They are all Foreigners and Intruders of Yesterday; and beats them all out of the Room. Such Accidents, adds our Author, frequently happen amongst Neighbours, Children and Cozen Germans. I wish I cou'd not say, That I have frequently observ'd it in our own Most Amicable Brotherhood of Free-Masons.*

But

BUT so many better Heads and Pens have been employ'd on this Subject, that it wou'd be too presuming in me to take up more of your Time about it. I shall proceed therefore, as I propos'd, to speak of this *Our Most Antient and Most Honourable Society* in particular.

AND here, my Brethren, so vast and spacious a Foundation is mark'd out for one of the Noblest Superstructures that Wit can invent, and Rhetorick adorn; that, were the Design drawn and executed by a masterly Genius, with all the necessary Oratorical Decorations proper for so sublime a Subject, we might safely say with the POET,

——— *Quod nec Jovis Ira, nec Ignis,
Nec Poterit Ferrum, nec Edax Abolere Vetusitas.*

But as I am verily persuaded, that you neither expect to hear a *Cicero*, a *Demosthenes*, or even —— a *Henry* in me; so I may hope, your Candour and Humanity will pardon my Temerity, where the Loftiness of the Text must inevitably shew the Insufficiency of the Preacher.

THE Learned Author of the *Antiquity of Masonry*, annex'd to which are our Constitutions, has taken so much true Pains to draw it out from the Rubbish, which the barbarous and ignorant Ages of the World had buried it in, as justly merits the highest Gratitude from his Brethren.

THAT diligent Antiquary has trac'd out to us those many stupendous Works of the Antients, which were certainly and without Doubt infinitely superiour to the Moderns. I shall not therefore follow his Steps; but since there ought to be something said of Antient Architecture, to illustrate the real Antiquity of Masonry in general, I shall beg Leave to subjoin what an Elegant Modern Author, the Ever-Celebrated Mr. *Addison*, has wrote on this Subject.

“ WE find, *says he*, in Architecture, the Antients much superiour to the Moderns, For, not to mention the Tower of
“ *Babel*,

“ *Babel*, which, an old Author says, there were the Foundations
 “ to be seen in his Time, which look'd like a spacious Mountain;
 “ what cou'd be more Noble than the Walls of *Babylon*, its Hang-
 “ ing Gardens, and its Temple to *Jupiter Belus*, that rose a Mile
 “ high by 8 several Stories, each Story a Furlong in Heighth, and
 “ on the Top of which was the *Babylonian* Observatory? I might
 “ here likewise take Notice of the huge Rock that was cut into
 “ the Figure of *Semiramis*, with the smaller Rocks that lay by it,
 “ in the Shape of Tributary Kings; the prodigious Bason, which
 “ took in the whole *Euphrates*, until such a Time as a New Canal
 “ was form'd for its Reception, with the several Trenches thro'
 “ which that River was convey'd. I know, *adds our Author*, there
 “ are Persons, who look upon some of these Wonders of Art to be
 “ fabulous; but I cannot find any Grounds for such a Suspicion,
 “ unless it be that we have no such Works amongst us at present.
 “ There were indeed many greater Advantages for Building in
 “ those Times, and in that Part of the World, than have been
 “ met with ever since. The Earth was extreamly fruitful, Men
 “ liv'd generally on Pasturage, which requires a much smaller
 “ Number of Hands than Agriculture. There were few Trades
 “ to employ the busy Part of Mankind, and fewer Arts
 “ and Sciences to give Work to Men of Speculative Tempers,
 “ and what is more than all the rest, the Prince was absolute; so
 “ that when he went to War, he put himself at the Head of a
 “ whole People: As we find *Semiramis* leading her three Mil-
 “ lions to the Field, and yet overpower'd by the Number of her
 “ Enemies. It is no Wonder then, when she was at Peace, and
 “ turn'd her Thoughts on Building, that she cou'd accomplish
 “ so great Works with such a prodigious Multitude of Labourers:
 “ Besides that, in her Climate there was small Interruption of
 “ Frost and Winters, which make the Northern Workmen lie
 “ half the Year idle. I might mention, amongst the Benefits of
 “ the Climate, what Historians say of the Earth, That it sweated
 “ out a Bitumen or Natural Kind of Mortar, which is doubtless
 “ the same with that mention'd in Holy Writ, as contributing to
 “ the Structure of *Babel*. *Slime they us'd instead of Mortar.*

“ In *Ægypt* we still see their Pyramids, which answer to the
 “ Description that have been made of them; and I question not

“ but a Stranger might find out some Remains of the Labyrinth
 “ that cover’d a whole Province, and had an hundred Temples
 “ dispos’d among its several Quarters and Divisions.

“ THE Wall of *China* is one of these Eastern Pieces of Mag-
 “ nificence, which makes a Figure even in the Map of the
 “ World. Although an Account of it would have been thought
 “ fabulous were not the Wall itself extant.

“ WE are oblig’d to Devotion for the noblest Buildings that
 “ have adorn’d the several Countries of the World. It is this
 “ which has set Men at Work on Temples and publick Places of
 “ Worship, not only that they might by the Magnificence of
 “ the Building invite the Deity to reside there ; but that such
 “ Stupendous Works might at the same Time open the Mind to
 “ vast Conceptions, and fit it to converse with the Divinity
 “ of the Place.”

THUS far our Author ; and I am perswaded you have not
 thought me tedious in giving you so much of the Works
 of that Great Man instead of my own. From what he has
 said, the great Antiquity of the Art of Building or Masonry
 may be easily deduc’d. For without running up to *Seth’s Pillars*
 or the Tower of *Babel* for Proofs, the Temple of *Belus* alone, or
 the Walls of *Babilon*, of both which the learned Dr. *Predeaux* has
 given ample Accounts, which were built 4000 Years ago, and above
 1000 before the Building of *Solomon’s Temple*, are sufficient
 Testimonies, or at least give great Reason to conjecture, that
 three in Parts in four of the whole Earth might then be divided
 into C - P - F - C & M - M.

NOW, it is morally impossible but Geometry, that noble and
 useful Science, must have begun and gone Hand in Hand with
 Masonry ; for without it, those Stupendous and Enormous Struc-
 tures could never have been erected. And tho’ we have not the
 Names of any great Proficients so early as *Babilon*, yet we have
 a *Pythagoras*, an *Euclid*, an *Archimedes*, flourishing in very remote
 Ages, whose Works have ever since been, and are at present,
 the

the Basis, on which the Learned have built, at different Times, so many noble Superstructures.

BUT I must not trespass too much on your Patience, and shall therefore, tho' unwillingly, pass over the Building of *Solomon's Temple*, a Building where God himself was the Architect, and which to all Masons is so very Particular, that 'tis almost unpardonable to neglect it.

BUT that with the Repairs of it by *Josiah*, rebuilding by *Zerubbabel* and *Herod*, to the final Destruction by *Titus Vespasian*; together with the History of the *Grecian* and *Roman* Orders and Architects, the *Gothick* Intrusion over all, and its late Resurrection and present growing Greatness, may be Subjects sufficient for several Discourses; which, since I have ventur'd to break the Ice, I hope some abler Hand will carry on.

I shall now by way of Conclusion beg Leave to subjoin some Observations, and apply them more particularly to our ancient Lodge, and to our present Meeting at this Solemnity. And here I know you'll excuse me from unveiling our Mysteries tho' I am speaking to my Brethren, when you see the Reason I dare not plain in my Hand.

SINCE, as has been said, Human Society has always been so useful, it cannot be wondered at that this of ours should have so very ancient an Original. I have already shewn you that Masonry is the oldest Science the World has produced; the first, the earliest Ages employ'd their whole Study and Industry upon; and for this Reason the fundamental Rules of this Art have been handed down from Age to Age, and very justly thought fit to be made a Mystery on. A Mystery however that has something in it apparent to the whole World, and which alone is sufficient to answer all the Objections that Malice or Ignorance can throw, or has urged against us; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth to one another, are very shining Instances. A Foundation laid in Virtue by the strictest Geometrical Rules, is a Point of such Moment, that each Line describes its Strength and Stability,

and a Mason must have a very superficial, and far from a solid Judgment, that can doubt of its Duration to the End of all Things.

THE Pen, the Pencil, and the Trowel, have always been thought by the greatest Monarchs the World has produc'd, the properest Instruments to convey their Names and Actions to the latest Posterity. The two former are certainly capable of flattering either their Vices or their Persons; but the honest Trowel, as the best and most durable Register, must be allowed to bid the fairest for eternizing of them, and has in their erecting Cities, Castles, Palaces, Amphitheatres, &c. brought down for many many Ages, and does not only convince us at present of their distinct Genius, Riches, Religion, Politicks and Power, but their very Names have been stamp'd and are still current among us: For Instance, *Constantinople, Cesarea, and Alexandria.*

WHAT Wonder after this, that so many Kings, Princes, and Noblemen, have at all Times honoured this Society with their peculiar Patronage and Protection, have taken it as an Honour to have been initiated into the Mysterious Part of it, and thought it no Degradation for a Mason to say he was Brother and Fellow to a King?

EUROPE came much later to the Knowledge of this Art than the Eastern Parts of the World; and this Island, as far as I can find, the latest of all. For tho' by our Records we learn it was brought into *France* and *Germany* by * *Ninus*. by * one who was actually at the Building of *Solomon's Temple*, yet it was long after that, when ¶ *St. Alban*, the Proto-Martyr of *England*, along with Christianity, introduc'd Masonry. To the *Romans* indeed, our Ancestors owe the Origin of useful Learning amongst them, which made a very good Exchange for the Loss of their Freedom; for *Cæsar* in his Commentary tells us, that the *Britains* had no walled Towns nor Houses, but only fortified their Dwellings with Woods and Marshes. But when after that, our first *Saxon* Kings, having thrown off the barbarous Ignorance of *Paganism*, were by the
Light

Light of the Gospel more civiliz'd, and shewn the usefulness of Arts and Sciences, This of ours answering the necessary End of self Preservation as well as Grandeur and Devotion, must be allowed to be first fought after. And tho' Old *Verulam*, since * call'd *St. Albans*, may justly claim * *Camden* Precedency as the first built Town in *Britain*; yet you know, we can boast that the first Grand Lodge, ever held in *England*, was held in this City; where † *Edwin*, the first Christian King of the *Northumbers*, about the Six Hundredth Year after *Christ*, and who laid the Foundation of our †† Cathedral, sat as Grand-Master. This is sufficient to make us dispute the Superiority with the Lodges at *London*: But as nought of that Kind ought to be amongst so amicable a Fraternity, we are content they enjoy the Title of Grand-Master of *England*, but the *Totius Angliæ* we claim as our undoubted Right.

AND here I have a fair Opportunity to enlarge upon those Encomiums due to Our Present GRAND-MASTER; Whose Regard for His Office, Proficiency in the Science, and His Great Munificence shewn to the Society, can never be forgotten. *Manat alta Mente Repostum*. We must all acknowledge Him to be the Foundation-Stone of its Present and Growing Grandure.

BUT His Command prevents me from proceeding in this.

MR. Deputy MASTER has likewise Executed his Office throughout the whole Year with great Pains and Industry; and every Particular Member of the Lodge owes Him all imaginable Gratitude for it.

† *Edwin's Chief Seat of Residence was at Derwentio, now call'd Auldbury, six Miles from YORK. Rapin P. 162.*

†† *A Church of Wood was hastily run up at York, for the new Converts, which were very numerous. Shortly after Edwin laid the Foundation of a Church of Free-Stone. But finished by Oswald, his Successor. Rapin p. 246. Bede L. 2, C. 13.*

FOR my *Brother-Warden* and my self, I leave our Conduct to Your own Judgment. Our Accounts have been examin'd, and we hope we have not any Ways wrong'd the Great Trust You repos'd in us.

A WORD of Advice, or two, and I have done. To You, my Brethren, the Working-Masons, I recommend carefully to peruse our Constitutions. There are in them Excellent Rules laid down for your Conduct, and I need not insist upon them here.

TO You that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus. First, Mind the Business of your Calling. Let not *Masonry* so far get the Ascendant, as to make you neglect the Support of your selves and Family. You cannot be so absurd as to think that a Taylor when admitted a Free-Mason is able to build a Church, and for that Reason your own Vocation ought to be your most important Study. False Brethren, 'tis true, may build Castles in the Air; but a Good Mason works upon no such fickle Foundation. So square your Actions as to live within Com-pas. Be obedient to the Officers chosen to govern the Lodge: Consider they are of your own appointing, and are trusted with an unlimited Power by you. As well henceforwards, as this Solemn Day, let each salute his Brother with a chearful Countenance: That as long as our Feet shall stand upon this Earthly Foundation, we may join Heart and Hand, and as it were with one Voice issuing from the same Throat, declare our Principles of Brotherly Love, Relief and Truth to one another. After which, and a strict Observance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor *in Perils amongst False Brethren* within.

AND now, Gentlemen, I have reserv'd my last Admonitions for You. My Office, as I said before, must excuse my Boldness, and your Candour forgive my Impertinence: But I cannot help telling you, That a Gentleman without some Knowledge of Arts and Sciences, is like a fine Shell of a House, without suitable Finishing or Furniture. The Education of most of you has
been

been Noble, if an Academical One may be call'd so; and I doubt not but your Improvements in Litterature are equal to it: But if the Study of Geometry and Architecture might likewise be admitted, how pleasant and beneficial they wou'd be, I do not presume to inform you.

————— *Ingenuas Didicisse Fideliter Artes,
Emollit Mores, nec sinit esse Feros.*

Says *Ovid*. And it is likewise said, That a Man who has a Taste for Musick, Painting, or Architecture, is like one that has another Sense, when compar'd with such as have no Relish for those Arts. 'Tis true, by Signs, Words, and Tokens, you are put upon a Level with the meanest Brother; but then you are at Liberty to exceed them, as far as a superiour Genius and Education will conduct you. I am credibly inform'd, that in most Lodges in *London*, and several other Parts of this Kingdom, a Lecture on some Point of Geometry or Architecture is given at every Meeting: And why the *Mother Lodge* of them all shou'd so far forget her own Institutions, cannot be accounted for, but from her extream old Age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy Sons, I must tell you, that she expects that every Gentleman, who is called a Free-Mason, shou'd not be startled at a Problem in Geometry, a Proposition in *Euclid*, or at least be wanting in the History and just Distinctions of the five Orders of Architecture.

To sum all: Since we are so happily met to celebrate this Annual Solemnity; let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, start up, to disturb the Harmony of it: That the World may hear and admire, that even at this critical Time all Parties are buried in Masonry. But let us so behave our selves here and elsewhere, that the distinguishing Characteristicks of the whole Brotherhood may be to be called Good Christians, Loyal Subjects, True Brittons, as well as Free-Masons.

F I N I S.



